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BATTERSHALL COLLECTION

DIOCESE OF CINCINNATI.

MEMORANDUM OF SOME DIRECTIONS

GIVEN TO THE

REV. CLERGY OF THE DIOCESE,

AT THE

CLOSE OF THE SPIRITUAL EXERCISES,

October 9th and 16th 1880.

NOW DIRECTED TO ALL THE CLERGY SECULAR AND REGULAR ENGAGED IN THE SACRED MINISTRY IN THE ARCHDIOCESE OF CINCINNATI.

CATHOLIC TELEGRAPH PRINT.
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As religion progresses, we must strive to conform more nearly to the ordinary methods of the Church in her care of souls. Your Venerable Archbishop, after forty-seven years of devoted toil, having cultivated the thinly scattered Missions of Ohio, into three populous dioceses, well supplied with Clergy, and with Institutions of religion, charity and education, earnestly desires to see his Archdiocese of Cincinnati make new steps towards perfecting its organization.

DIVISION OF PARISHES.

It will contribute a great deal to make your labors more efficient, and satisfactory to yourselves and your congregations, to establish the division of parishes ; and observe more closely the relations of each Pastor to his own flock.

It was not practicable while the congregations were only forming : but the time is come, when it is useful and even necessary to make this division.

Therefore, although each Priest has faculties for all the diocese, yet it is directed, that henceforth each one must avoid interfering with persons, and places belonging to another Pastor's jurisdiction in those things which in canonical Parishes pertain to the Parish Priest.

Baptism, Confirmation, First Communion, Marriage, Extreme Unction, Holy Viaticum and Burial are the chief matters that must be subject to the Pastor of the Congregation.

Consequently, in all these, every Priest, before acting, must ascertain whether the person concerned is under his charge ; and if not, the party must be referred to his or her own Pastor.

Since in the beginning, the lines in some places may not be very precisely drawn ; each one must, in cases of doubt, use his prudent discretion : so as on the one hand not to cause disorder ; and on the other, not to leave persons deprived of the helps of religion. Pastors must exercise courtesy and forbearance towards each other ; and try to work harmoniously.

In the City of Cincinnati, where churches have been multiplied so much, many persons have continued attached to the one

they first attended, although another one has been built much nearer to them. In consideration of this and other circumstances, with the advice of the most experienced Pastors, it is ordered for the present time, that persons and families who now hold seats in any church, may continue to be subjects of the Pastor of that church — even though they reside in another parochial district.

If, however, they give up their seat in that church they become subject to the Pastor of the Congregation in which they live — they can not choose another one.

To establish the lines, adjoining Pastors are requested to proceed without further notice to confer with each other concerning their respective limits; and report on or before the 15th of January to the Coadjutor for his consideration and decision.

If in some urgent case, the Priest judges conscientiously that charity requires him to act in regard to persons who are not under his charge, he must as soon as possible inform the proper Pastor of what he has done, and of his reasons for it.

Of course, any Pastor may authorize persons of his charge to apply to another Priest; and this should always be done in writing.

If parties to be married belong to two different congregations: they may choose either of their Pastors to perform the ceremony.

Since confession may be made to any authorized Priest, if one is called especially to a sick person not of his own congregation, charity should prompt him to go if possible. But even then, Viaticum or Extreme Unction should be administered by the Pastor of the person: unless the urgency of the case, or the convenience of both Priests should induce the confessor to administer; in which case the Pastor should be informed as above.

It follows, that no Priest must admit a child belonging to another congregation to First Communion or Confirmation, without the approval of the child's Pastor.

In Boarding Schools, the Priest in charge of the Institution holds the place of Pastor over the pupils.

Each one is free to attend any Catholic Church he may wish; to hold a pew or seat therein; and to receive there the Sacraments of Penance and Holy Communion: provided he holds a seat likewise in his own Pastoral Church; and contributes his fair portion to the support of it.

Persons living out at service belong to the church of the district in which they lodge at night.

ASSISTANT PRIESTS.

An Assistant Priest, as his title indicates, is to assist the Priest in whatever labors, for the congregation, or for the missions, the Pastor may assign to him.

There must of course be reciprocal regard ; great respect for the sacred character of a Priest of God — which belongs equally to each of them ; and great mutual good will be derived by working together in a brotherly spirit for the good of souls. The Pastor ought not to trammel the usefulness of the Assistant by unwise restrictions ; and the Assistant must not injure the good order of the congregation, by engaging in any works of religion or charity without the approval of the Pastor. In all questions between them, the Pastor's authority must prevail, until otherwise directed by the Bishop.

In regard to marriages, the jurisdiction and the responsibility pertain to the Pastor. He is to judge how far it is expedient to reserve them to himself, and how far to delegate them to his Assistant.

The determination of their salaries and their financial relations to each other are to be observed as already established.

PRIESTLY DEPORTMENT.

With regard to Priestly conduct the regulations already made must be carefully observed : and especially must Priests take care not to go into public drinking houses, nor to public bars or other places in which — though not necessarily sinful — their presence would give pain to good Catholics, and furnish the enemies of religion with ground for reproach.

Priests must rise in time to make proper spiritual preparation before Mass.

Ordinarily they must have hours fixed for celebrating Mass both on Sundays and week days. They should be vested and be ready to begin exactly at the hour named. A delay of two or three minutes is very disagreeable for persons waiting in church and having duties expecting them at home ; as it would be very disagreeable to the Priest himself, if he were kept that long at the Altar waiting for the server.

A Priest should always make a thanksgiving after Mass, of at least fifteen minutes ; and either before or after Mass, make a meditation of half an hour.

It is much to be lamented that too many of the people go

away after Holy Communion without making a thanksgiving. — The Priest's fidelity to that duty, will be his best means to make them fulfil it.

MARRIAGE.

A great many of the most deplorable evils of the day, arise from the neglect of God's laws concerning the Sacrament of Matrimony.

Do all you can to have your people understand the holiness of marriage, the obligations of the married life, and the means God has furnished to strengthen the married couple, for the fulfilment of their duties; the means particularly of frequent use of Confession and Holy Communion.

Instruct them also that persons intending to enter the married state, should be guided by the fear and the love of God, and by the interest of their souls: both in the choice of their future consort, and in all their conduct during the time that precedes their marriage. God has instituted marriage to be a great source of happiness in this world and the next. But it is God alone Who can give that happiness; hence they who wish to enjoy it must take care not to go against God's will, and above all, not to bring down His anger instead of His blessing upon their union. Let them during the time of their acquaintance encourage each other in the practice of all virtues, especially modesty of behavior; and purity, both of body and mind. This will give them a solid esteem for each other, and a mutual confidence; and it will furnish a well grounded hope of being to each other a true support and comfort under the burdens and trials of life.

Instruct your flocks on the most common impediments to Matrimony. Expose to them particularly the evils too often arising from a Catholic's marrying a person who is not a Catholic. Tell them how easily a Non-Catholic may seek and obtain a divorce, and believe himself free to marry again; while the Catholic party knows that a new marriage would bring down God's anger.

Tell them of the difficulties of practising their religion in a mixed marriage; and of bringing up children to practise and love their religion, while they see one of their parents regarding it as unnecessary—perhaps as superstitious

These and other serious inconveniences set before your people, clearly and strongly,—though in charitable language,—not to give unnecessary offence.

For those who are already engaged in such marriages, encourage them to meet the difficulties of their position by using the graces which God will not refuse to their prayers; by great fidelity in discharging all their duties to God and to their family; by affection, devotedness and good example to the Non-Catholic husband or wife, and by great care for the spiritual well-being of their children.

The Banns of Matrimony must be published at the principal Mass, on three Sundays or Holidays of Obligation: and if the parties belong to different congregations, the publications must be made in both churches.

The Priest performing a marriage in which either party belongs to another congregation, must have a writing from the Pastor, testifying that the Banns have been published, or have been duly dispensed with.

Dispensations, even from one publication, must he asked for through the regular channel. It rests on the conscience of the Priest to assure himself, before he asks such dispensation, that there is no impediment, which might be discovered through the publication that he wishes to omit.

He must also state the reasons which appear to him to justify the dispensation.

In publishing the Banns, the full names of the parties and their parents must be announced, and the places of residence or of birth. The admonition must also be given, that if any one knows of an impediment, he is bound under mortal sin to make it known in time to the Pastor.

When any dispensation is needed, a Pastor ought not to engage himself to perform the marriage, before he knows that the dispensation is granted.

The faculty previously given in this Diocese, continues in force: that when a dispensation is needed, and an answer can not be obtained within twenty-four hours; and on the other hand, the case does not admit delays, the Pastor may act as special delegate of the Ordinary to grant the dispensations with the obligation of sending immediately the usual application, and stating for what reason he has given the dispensation,

This power is for cases of Disparitas Cultus, Mixta Religio, and Publication of Banns.

All applications for dispensations must be addressed to Rev Henry Moeller, D. D., at the Cathedral. And to avoid delays, in case of his absence, the letter should be marked "official."

If there are two or more impediments, each one must be named distinctly.

In cases of consanguinity and affinity, for marriages not already made, the Bishop has no power to dispense, except between two Catholics. If either party is not Catholic, it requires special permission from the Holy See.

Neither can the Bishop dispense, if one party is of the Hebrew or Jewish religion; nor in any mixed marriage, if one party is from the States belonging of right to the Holy See, and has not changed residence permanently.

If one party is not baptized, the impediment is called *Disparitas Cultus*. If one is a Non-Catholic but baptized, it is *Mixtra Religio*. It is well to mention explicitly whether the person is baptized,—or whether it is uncertain.

State distinctly who of the parties is Catholic.

Do all in your power to have the Sacrament of Matrimony celebrated at Mass. Explain to the people publicly and privately the beautiful forms and the very great blessings given at a Nuptial Mass; of these the parties deprive themselves by marrying at another time.

Whatever time marriage is celebrated, the Pastor must take efficient measures to hinder the church from being desecrated—as it sometimes is—by a curious crowd. If there is no other way to hinder disorder, he can keep the doors closed and admit only those whom the marriage party invite, and for whose good conduct they will be responsible.

CHURCH ENTERTAINMENTS.

In entertainments given for church purposes, or in any way sanctioned by the Priest, there must be no dancing after dark; and no round-dancing at any time.

REGISTERS.

In the registers of Baptism and Matrimony, the full names of the parties and of their parents should be recorded. In that of Baptism, the mother's maiden name must be given; and it must also be expressed whether the child is born in lawful wedlock, which is commonly done by inserting the word "*conjuges*" or an equivalent.

The names of persons confirmed must be registered, as also of their sponsors.

The Pontifical directs that the same sponsor ought not to stand

for more than one or two persons, unless in case of necessity, to be judged of by the Bishop.

CHURCH COMMITTEES OR WARDENS.

It is of great benefit in various ways that the Pastor call the laity to his assistance in managing the temporal affairs of his church, by forming a Committee or Board of Church-Wardens, who will attend to the collecting and preserving of the church moneys.

The most common method of choosing them, and the one to be followed, unless otherwise authorized by the Bishop, is this :— 1st—To call a meeting of the pew-holders who have fulfilled the precept of Easter Communion for the last year, that they may choose a Committee of three or five to nominate Candidates. This Nominating Committee shall consult with the Pastor, and select Candidates whom he does not object to—twice as many Candidates as there are Wardens to be elected. 2nd—At another meeting of the pew-holders, these Candidates shall be proposed, and the proper number elected by ballot.

No one can vote, nor can serve as Warden, unless he is a seat-holder, and has fulfilled his obligation of Easter Communion for the last year.

These Wardens shall choose among themselves a Treasurer, who shall give good bond for at least twice the amount of money he may be likely to have charge of. This Board shall collect and lay out all moneys of the congregation. And no money shall be disposed of without the consent both of the Pastor and of a majority of the Wardens.

The number of Wardens must be not less than two nor more than six.

The Pastor is ex-officio President of the Board, and he alone has a right to call meetings.

The Treasurer's books must be always open to the inspection of the Bishop, the Pastor, and of the Wardens.

Every six months a statement of the finances must be made to the congregation ; and an annual statement must be sent to the Bishop, on or before the 15th January.

All that is laid down in the Statutes of the Diocese, and in the Archbishop's Letter of September 8th, 1865, concerning the relations of the Pastor and the Church Board, must be observed ; especially concerning the Pastor's exclusive right to appoint Teacher, Organist, Sexton, &c.

In case of any difference between the Pastor and the Board, it must be referred to the Archbishop or the Administrator of the Diocese, and his decision shall be final.

No money must be borrowed, to be loaned out again at interest. All debts must be paid as soon as possible ; and if there is a surplus, it must be invested in bonds, or other securities approved both by the Pastor and the Wardens.

PACTUM MARIANUN.

In the Pactum Marianun, or Association for offering three Masses for the soul of each member who dies, there will, hereafter, be a further obligation of offering one Mass every year for all the members living or dead. It should be offered the first free day after Epiphany.

RUBRICS.

All the candles prescribed by the Rubrics must be of wax— i. e. two at Low Mass, four at an ordinary High Mass, six at a solemn High Mass, and at least twelve at the Benediction of the B. B. Sacrament. Even brown wax must be preferred to other material.

On the lamp before the B. Sacrament no gas nor coal oil must be used ; but olive oil, or what is sold as such.

The Palls must be of linen, on both sides, and they must be changed and washed as often as they become soiled. If there is a card inserted, it should be so arranged as to be easily removed before washing.

The Altar-Stone must be sufficiently large, and near the front edge of the altar, that the entire Host and at least half of the chalice and half of the ciborium may rest upon it.

A stone of twelve by fifteen inches (12x15) is of sufficient size, although a larger one will be more convenient. The front edge should be not more than one inch from the edge of the altar.

A Bull of Pope Urban VIII., which is printed in the beginning of the Missal, rigorously forbids the using of any Missal, unless it contains a testimony from the Bishop or other competent authority, to the effect that *after it was printed*, it was carefully compared with the Standards and found to be correct. Every Pastor ought to examine his Missal, and if it has not such testimony, he must obtain another. This applies with equal rigor to to the small Missals containing only the Masses for the Dead.

Since a Corporal once used is liable to have small fragments

left in it unnoticed, it is not advisable to have various Corporals lying in the different Burses, where those fragments may remain for months.

There should be a special Burse, containing one or more Corporals and Palls for daily use, and when these are soiled others should be substituted for them.

SCHOOLS.

The care of our Catholic children is probably the most urgent of all our obligations just now.

We admire, indeed, the zeal of our fellow citizens in behalf of education: though we cannot but deplore the serious errors too commonly prevailing in their ideas of what constitutes true education ; and grieve over the dreadful moral and social evils which the present method of public education manifestly fails to diminish, and we fear it much increases them.

But while we respect the liberty of our neighbors to educate their children according to their own views ; we are bound to exert ourselves to the utmost, to have our own well trained in the knowledge and virtue which will make them good christians, and consequently, faithful and useful citizens.

The first step is to make our schools truly efficient, in both religious and secular teaching. You labor, of course, under a heavy disadvantage ; since your congregations are obliged, first to contribute to the education of their neighbors' children, by public taxes ; and afterwards out of their poverty, to support their own schools without help from their neighbors.

But this is one of those burdens which God so often leaves on His servants in this life, on purpose to stimulate them to greater efforts ; and to give Himself an occasion for showing His power and love, by blessing them with success beyond their own means.

Never cease, therefore, striving for the perfection of your schools, so that parents "seeking first the Kingdom of Heaven" for their children, shall have added to them also secular learning equalling or surpassing that of their neighbors, in all things that will serve the children practically to work their way through the world.

Instruct parents, both in public and in private, that if they deprive their children of the benefit of Catholic Schools, when they can be had, they wrong their children grievously. And they will feel the consequences even in this life : when those children, brought up with less love and fear of God, will prove deficient

also in love and reverence for their parents; deficient in fidelity to their duties among men; deficient in respect for the laws and good order of their country.

As this is a most important part of Parents' obgligations to Almighty God ; they are bound to listen to the teaching of their Pastor. If any think they have reasons sufficient to hinder them from sending their children to the Catholic school, it is for their Pastor to judge, whether the reasons are truly sufficient before God.

While no reservation is made of the power of absolving in such cases ; yet Priests ought not to give absolution to parents who deprive their children of Catholic schooling, unless they know that the Pastor approves the reasons.

The practice of removing children from the Catholic school when they have received Confirmation is full of injury to their souls, and directly opposed to the designs of God.

It is precisely after Confirmation, that they will be best able to profit by Catholic teaching ; because in this Sacrament the Holy Ghost brings the gifts of Knowledge and Understanding : that is, the power and the disposition to learn more easily and to understand more clearly the truths concerning God and our souls.

Moreover the chief work of education, is not the mere learning of truths in the memory ; but the training of the heart and will to do what is right, and to resist the evil inclinations of nature. Now these inclinations grow stronger as children grow older ; therefore, they have more need than before of Catholic teaching and discipline.

CONFESSIONS OF YOUNG CHILDREN.

I am glad to understand that Pastors are faithful to their duty towards children who have not made their First Communion, by calling them to confession every three months — in or about the Ember Weeks.

Now that your Congregations are divided — let each Pastor look after the children who may fail to come.

If any should be found in mortal sin, they must be prepared for Absolution, and must receive it either at once, or very soon.— And if they are found to need more frequent Confession, for overcoming sinful dispositions, the Confessor must arrange for them to come more frequently.

HOME EDUCATION.

Instruct parents in the duty of educating their children at home by example, by precept and by watchfulness, to avoid all sin and to practise virtue.

They should train children to entire and prompt obedience to their parents' will. They should begin early, as soon as the child is capable of understanding what the parent wishes. They should continue it constantly, so that the habit of obedience and respect may grow with their growth even to manhood and womanhood.

They must likewise oblige their children to obey and respect Pastor and Teacher, and all others in authority. They should not encourage them in bringing complaints from school ; nor easily believe their stories. They should make their children obedient, respectful, industrious, and obliging. Above all, they must give the example of serving God, by prayer and frequent use of the Sacraments.

DRESSES AND NAMES.

On occasion of First Communion and Confirmation, parents in their desire to honor those happy days, often make a serious mistake in dressing their children with too much show and expense. Guard them against this. It is sometimes a burden for poor families : and it is always a distraction to the children, and a temptation to worldly vanity, at a time when their hearts ought to be occupied with Our Lord alone. It is for the richer parents to give the good example. When convenient for a girl to be dressed in white, it is very proper ; but the plainer the dress, both, in material and in make, the more becoming it is to those occasions. There should be no silk, nor jewelry, nor lace veils, nor fancy shoes. Neither should they wear gloves.

You ought to encourage the practice of taking, in Confirmation, the name of some Saint whom the person desires to have for a special patron. This name ought to be chosen with reference to the Saint ; not for the mere purpose of complimenting a living friend.

And in connection with this, advise parents to give their children full Christian names, and not abbreviations or pet names.

If they please to make use of these familiarly in the family, it is well enough. But when a young girl is growing up, it is not well to allow every young man that speaks to her, to use a pet name as if he were as intimate as her brother. Although this is only a little matter in itself, it contributes its share towards lessening the maidenly reserve which is so beautiful and so serviceable on ornament. It likewise detracts from the Christian dignity of womanhood, for one to be all her life addressed as if she were a pet child, instead of a lady owning a Christian name, and entitled to the respect of having it used.

For your pupils then who have full Christian names, make use of them, at least on public occasions, and direct the teachers of your schools to do the same.

CHURCH MUSIC.

The abuses too commonly existing in Church Music, are seen and complained of by every one who feels concerned for the respect due to God's worship, and for the devotion of those who attend it.

Some of the most palpable ones can be corrected with little or no delay, by each Pastor in his own Church, and it rests as a serious obligation under pain of sin—on the conscience of a Priest, to have them corrected at once.

When some of the words belonging to the liturgy are omitted—or when they are inverted so as to destroy or change the sense—he can easily remedy it, by looking over the music of his choir, and getting them to exclude all pieces defective in this regard. Among other words, let him see that the *Amen* is not left out—when it belongs to the liturgy, as in the *O Salutaris* and the *Tantum Ergo.*

Another abuse easily corrected—is the continuance of singing during the Elevation; and the interference with the Holy Sacrifice, by delaying the Celebrant, when it is time to sing the Preface, the Pater Noster, or the prayers after the Holy Communion.

To remedy this the Pastor should direct the choir to sing shorter pieces, or else to stop singing, even though the piece is not finished.

A little friendly instruction given to the choir, can accomplish these corrections.—Let the singers understand that whereas God rewards them for using their talents in the holy service, and

whereas the Pastor in God's name is thankful for their assistance, —so, to merit the reward they must do their part in a way that will not hinder, but will advance God's honor, by promoting reverence and piety among the people.

There are other evils in the prevalent Church-Music, for which the remedy is not so simple. They adapt to sacred words, music taken from operas and other works well known in places of amusement; and persons who have heard them there, —find their minds and hearts distracted from every thing sacred, sometimes tempted even with the ludicrous.

Again in music, both adapted and original, the composer endeavors to display his genius, or the singer's voice—in passages that disturb instead of promoting any sentiments of piety or reverence.

The remedy for these abuses, is not so simple, because it is not easy to find in the music commonly used, a sufficiency of compositions free from these disorders. And not every Pastor has sufficient acquaintance with music, to encourage him in relying on his own judgment in these matters.

But there is a remedy for these likewise, although not immediately available in all places. The Cecilian Society—an association established expressly for the correction of abuses in Church Music—publishes a Catalogue of Masses and other Sacred Compositions, which have been carefully examined by competent judges, skilled in music, and familiar with the liturgy and its rubrics, and pronounced by them, to be free from all these inconveniences.

Of course their judgment is not infallible, but I do not know of any other board of examiners who have higher claims on our confidence. I warmly recommend the music which they approve. It will be difficult to some choirs, because the style is different from what they are accustomed to. But even for these, some of the simplest Masses could be prepared for ordinary occasions, and for greater festivals perhaps they can find enough that is free from the abuses we have spoken of.

These things—with all the others, laid down in the Statutes, and in the instructions given by the Venerable Archbishop—I commend anew to your faithful observance.

Hæc fac, et vives.

Continue your prayers for him—and add a remembrance for me.

We wish you and your flocks all the joys of Christmas for soul and body. And may it enrich you with graces and good works to greet His final evening.

Præcipio tibi coram Deo, ut serves mandatum sine macula, irreprehensibile usque in adventum Domini nostri Jesu Christi. (I. ad Tim. VI. 13, 14.)

WILLIAM HENRY ELDER,
Coadj. to Arb. Cincinnati.

Feast of St. Thomas Ap.,
Dec. 21st, 1880.